

PALMER

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SOME ACCOUNT[~]
OF THE
PALMER FAMILY

OF RAHAN, COUNTY KILDARE, IRELAND

BY
TEMPLE PRIME

(HUNTINGTON, N. Y., U. S. A.)

Fourth Edition

NEW-YORK

1903





PALMER.

———— PALMER.

Issue.

1. **Thomas Palmer**, of whom later.
2. **John Palmer**.
3. **William Palmer**, of Ballyboggan; alive in 1742.

THOMAS PALMER,

OF KELLENKILLEN, CO. MEATH.

Died: in 1750.

Will:¹ June 24th 1742; proved in 1750.

Married: ———, daughter of George Colley, of Monasteroris, co. Kings.

Issue.

1. **Susanna Palmer**; married prior to 1742.
2. **George Palmer**, of Armagh; in 1770 he was alive, and had five children.

¹ See page 28.



ELIZA PALMER.

From a miniature taken in 1854.

REV^d. CHARLES PALMER,

OF RAHAN.

Appointed Vicar of Carbury in 1796.

Died: in 1840.**Married:** Elizabeth, daughter of Hamilton Lowe Lockwood, of Castle Lake, co. Tipperary, Esq.**Issue.**

1. **Hamilton William Palmer**; died young.
 2. **Charles Colley Palmer**; died young.
 3. **William Lambe Palmer**, of whom later.
 4. **Elizabeth Palmer**, married Thomas Kemmis, of Killeen, co. Queens, Esq.; she died in March 1893.
-

WILLIAM LAMBE PALMER,

OF RAHAN.

Died: in 1849.**Married:** Elizabeth Emily Anne, third daughter of Colonel Nugent, of Clonlost, co. Westmeath; she died at Knapton Abbeyleise, July 19th 1897.**Issue.**

1. **Charles Colley Palmer**, of whom later.
2. **Hamilton William Palmer**; married in 1877, Henrietta Frances, widow of Captain George Macartney, of Lissamore Castle, co. Antrim, and third daughter of Robert Smyth, of Gaybrook, co. Westmeath, Esq.
3. **Augusta Palmer**, married in 1870, Captain William Clarke; left a widow November 19th 1897.

CHARLES COLLEY PALMER,

OF RAHAN, AND OF CLONLOST, CO. WESTMEATH.

High Sheriff of co. Kildare in 1875.

Born: March 10th 1845.**Married:** April 4th 1866, Mary Jane, only daughter of Francis Longworth Dames, of Greenhill, co. Kings, Esq., by Elizabeth, his second wife, daughter of R. Smyth, of Gaybrook, co. Westmeath, Esq.**Issue.**

1. **William Francis Palmer**, born August 30th 1867; died in South Africa, September 25th 1895.

2. **Dudley Colley Palmer**, born October 28th 1868; Captain 4th Batt. Leinster Reg^t; married, August 5th 1896, Constance M., second daughter of Charles Florance Young, Esq., of 22 Cranley Gardens, South Kensington.

3. **Charles Nugent Palmer**, born February 22d 1870.

4. **Mabel Elizabeth Palmer**; married June 3d 1896, at Carbury Church, to Mansel Longworth Dames, of Greenhill, co. Kings, Esq.



J. Trumbull, pinxit.

WILLIAM LAMBE PALMER.



Malbone, pinxit.

AUGUSTA GRENVILLE TEMPLE,
MRS. WILLIAM LAMBE PALMER.

WILLIAM LAMBE PALMER.

(SECOND SON OF CHARLES PALMER, OF RAHAN.)

Born: at Rahan in 1773.**Died:** Boston, Mass., December 15th 1823; buried there.**Will:** Paris, May 24th 1823; proved Boston, December 29th 1823; Probate Office, Suffolk Co., Mass.¹**Married:** at Richmond Hill, New York, by Samuel Provoost, Bishop of the Diocese, September 12th 1797, Augusta Grenville,² daughter of Sir John Temple, Bt.; born Boston, January 22d 1779; baptized at Trinity Church, Boston, February 21st 1779; died at Versailles, France, August 18th 1852; buried³ there in the Cemetery of Notre-Dame, August 20th; will⁴ Paris, November 5th 1849; Surrogate's Office, New York, Liber 105, fol. 469; resided as a widow:

1823-1828 Boston.

1828-1830 Philadelphia.

1830-1840 New York.

1840 Europe.

1841-1844 New York.

1844 Switzerland.

1845 Paris.

1846-1852 Versailles.

¹ See 3d edition, page 22.² St. John de Crèveœur, writing to Governor Bowdoin of Mass., from New York, August 26th 1788, says: "I saw Lady Temple a few days ago, she was in perfect health as well as your granddaughter Augusta; as for Sir John, no man can enjoy a greater degree of it." Mass. Hist. Soc. Proc. X., 240.³ Her tomb bears the following inscription:

"SACRED TO THE MEMORY OF
 Augusta Temple, widow of William L. Palmer, Esq., and daughter
 of the late Sir John Temple, Bart., formerly H. B. M. Consul
 General to the United States of America.
 Born at Boston, U. S. of America.
 Died at Versailles 18th of August, 1852,
 In the 68th year of her age."

⁴ See 3d edition, page 23.

Issue.

1. **John Temple Palmer**, born prior to 1804; drowned February 21st 1822, by the collapse of a bridge in the town of Durham, Connecticut; buried at Durham, February 24th 1822.¹

2. **Anne Elizabeth Palmer**, born 1802; died June 14th 1808; interred in the Bowdoin vault in the Granary Cemetery, Tremont Street, Boston.

3. **Charles Colley Palmer**, born in Boston prior to 1804; died Versailles, France, May 1858; interred there in the Cemetery of Notre-Dame; intestate.

4. **Augusta Temple Palmer**, born London, November 12th 1807; married, Philadelphia, October 16th 1828, Rufus, son of Nathaniel Prime of New York; she died, N. Y., October 9th 1840; left issue.

5. **Elizabeth Mary Pomeroy Palmer**, born Boston, 1809; died Versailles, France, December 18th 1875; interred there in the Cemetery of Notre-Dame; will Paris, August 24th 1858; Surrogate's Office, New York.

6. **Frederick Temple Palmer**, born at Brussels, in Belgium, in 1815; died at Versailles, France, September 24th 1901; interred there in the Cemetery of Notre-Dame, September 27th 1901; will admitted to probate in the Surrogate's Court, New York.

7. **William Bowdoin Palmer**, born Florence, Italy, Jan. 4th 1818; died at Olivet, Michigan, August 6th, 1889; buried there; will, Olivet, July 12th 1889.

Account of William Lambe Palmer.

1792 February 28th, Cornet 18th Light Dragoons of the British Army.

1793 May 31st, Lieutenant in the same regiment.

1793 December 19th, to 1798, Captain in the same regiment.

¹ See page 40.



Gilbert Stuart, pinxit.

AUGUSTA GRENVILLE TEMPLE,
MRS. WILLIAM LAMBE PALMER.



AUGUSTA TEMPLE PALMER,
MRS. RUFUS PRIME.



ELIZABETH MARY POMEROY PALMER.

From a miniature taken in 1836.

1798 January, residing in New York with his wife's father.

1798 Nov. 19th, Acting British Consul-General in New York.

1800 in Ireland.

1803 August to December 1st, Captain Second Battalion of the Reserves, England.

1803 family arrive at Liverpool from America.

1804 May, Captain on half pay, late of the 93d Foot.

1804 to 1807 in Europe.

1807, December 23d, admitted as a citizen of the United States.

1808 in Europe.

1809 in Boston.

1811 residing in Boston in a house belonging to his wife's mother, 17 or 18 Franklin Square.

1812 left for Europe.

1815 in Brussels.

1823 returned to Boston.

APPENDIX

APPENDIX.

Table of Contents of the Appendix.

	PAGE
Will of Thomas Palmer, of Kellenkillen	28
Will of Elizabeth ——, widow of William Lambe, of Prospect, co. Wicklow, Esq.	29
Funeral sermon preached by the Rev ^d D ^r Gardiner, in Trinity Church, Boston, on the death of William Lambe Palmer, Esq., Sunday, 21st December 1823 .	31
A Sermon delivered at Durham, Feb. 24th 1822, at the funeral of M ^r Isaac Prentiss, of Boston, and M ^r John T. Palmer, from Europe	40

Will of Thomas Palmer, of Kellenkillen.

In the name of God Amen I Thomas Palmer of Kellenkillen Gent being sick and weak in body, but perfect in my mind and memory, thanks be to the Almighty God for the same, being fully assured that its appointed for all men to die, so think it proper to make this and no other my last Will and Testament. And I do hereby bequeath my Leases of all my holdings, and all my goods and Chattles, in manner following, my just debts being first cleared and discharged, I first bequeath to my beloved daughter Susana one shilling and no more, she being well married and provided for, and I also leave to my beloved son George one shilling and no more he being already provided for by my brother Dudley Colley, and I do also leave to my beloved daughter Judith, one yellow heifer now springing to Calfe, and no more, and do leave to my beloved son Dudley, one shilling and no more, my Bro John Palmer, having already taken him into his care. I do bequeath my holding and Chattles, (my Debts and Legacies as before mentioned being first discharged) to my daughter Mary, my son John my daughter Anne my son Charles and my daughter Margaret, to be equally divided between them, and if it should happen, if either of my sons John or Charles, or any of my daughters, Mary, Anne, or Margaret should die before they attain the age of twenty-one years their proportion should be equally divided among the survivors of these last named Sons and Daughters, or if any of them should marry before the age of twenty-one years without the consent of my Executors, hereafter mentioned first had and obtained that then their part and proportion shall be equally divided among the remainder of these last mentioned sons and daughters, and I do now constitute and appoint my Bro Charles Colley of Raheen, and my Bro Will Palmer of Ballyboggan executors of this my last will and Testament.

Signed sealed and published in the presence of us this 24th
day of June 1742. THO^s. PALMER.

Will Moss Rich^d Fox Ann Fox.

Proved 1750 by Charles Colley one of the Executors.

**Will of Elizabeth ———, widow of William Lambe,
of Prospect, co. Wicklow, Esq.**

*(Extracted from the Registry of his Majesty's Court of Prerog.
in Ireland.)*

In the Name of God Amen. I Elizabeth Lambe Widow and Admx. of William Lambe late of Prospect in the County of Wicklow Esqre. do make and publish this my last will and Testament in manner following First I bequeath my Soul to God hoping for Salvation through the Merits of my Blessed Redeemer Jesus Christ And I desire that I may be privately Buried at the direction of my Ex'ors herein after named I order and direct all my Just Debts and Funeral Expenses to be paid I Give and Devise to my Grandson Will: Lambe Palmer Second son of Charles Palmer of Rahin in the County of Kildare Esqre. by Anne his late Wife all my Estate and Interest for ever in the Lands of Prospect in the County of Wicklow now Occupied by William Fleming Esqre. and the Heirs of his Body lawfully to be begotten I also Give and Devise to the said Will: Lambe Palmer the Foot Lot of Ground on the North strand in the City of Dublin No. 17 (in the Map) late in the possession of Edward Chettrane Esqre. deceased and the Heirs of his Body lawfully to be begotten I also Give and Devise for ever to the said Will Lambe Palmer and the Heirs of his Body lawfully to be begotten All that dwelling House with the Appurtenances thereunto belonging situate in Bull Alley in the City of Dublin known by the name of Eakins Holding and now in the possession of William Sheridan together with the yard and Backside belonging to the same and it is my will that in case the said Will Lambe should die before

he attains his age of Twenty one years then I give and Devise all the before ment'd Estates for ever to his Brother Thomas Palmer and the Heirs of his Body lawfully to be begotten upon this Express Condition that he takes upon himself and uses the Names of Will: Lambe Palmer instead of those of Thomas Palmer And in case of failure of lawful Issue of the Body of the Sd. Thos. Palmer then to my own Right Heirs for ever I also Give and Bequeath all my ready Moneey furniture plate (except my Gold Watch Gold seal and Gold Sleeve Buttons which I hereby Give and Bequeath to my said Grand son Will Lambe Palmer) Jewels China wearing apparel and House Linen of what nature or kind soever to my Dear Daughter Lydia Codd widow of Thomas Codd in consid'n of her care and tenderness about my person And as to all the rest residue & remainder of all my real and personal Estates which I shall die possessed of or Intilled unto and which are not already hereinbefore disposed of I Give Devise and Bequeath the same and every part thereof unto to my Dear Daughters Codd and Margaret Archer Wife of Thomas Archer of Mount John in the County of Wicklow Gent'n equally between them to be divided share and share alike And it is my will that the share of the said Margaret Archer shall be to her own sole and separate use for life with reversion and remainder after her decease to said Child or Children by her said Husband and in such shares and proportions as she the said Margaret Archer shall by any writing under her Hand and seal direct limit and appoint notwithstanding her coverture to the intent that the same may not be at the disposal of or in any way liable to the controwl or subject to the Debts or Engagements of her present or any after taken Husband And of this my Will I nominate and appoint the said Charles Palmer and my said Daughter Lydia Codd Exors hereby revoking all Wills by me heretofore made And declaring this to be my last Will and Testament In Witness Whereof I have hereunto set my Hand & Seal this Twenty third Day of February in the Year of our Lord one thousand seven hundred & eighty seven.

ELIZ. LAMBE (Seal)

Signed sealed published and declared by the said Eliz'th. Lambe as aud for her last will and Testament in the presence of us who have hereunto subscribed our Names as Witnesses hereto in the presence of the said Testatrix & of each other the word "Way" being first Interlined between the Thirty second & Thirty third Lines of the second page hereof

Benjamin Hallam
Sam'l Smith Jun'r
Jos'h Wilson

The last will and Testament of Eliz'th Lambe Widow late deceased (widow of William Lambe late of Prospect in the County of Wicklow Esqre deceased, having & so forth) was proved in common form of Law and Probate thereof Granted by the Most Rev'd Father Richard & so forth To Lydia Codd widow and Cha's Palmer the Exors named in said Will they being first sworn personally saving the right of every person whatsoever — Dated the Twenty ninth Day of November in the year of our Lord one thousand Seven hundred and Eighty Eight

A true Copy which I attest

JOHN HAWKINS
D Reg'r.

FUNERAL SERMON.

Preached by the Rev'd Dr. Gardiner, in Trinity Church, Boston, on the death of William Lambe Palmer, Esq'r. Sunday, 21st December, 1823.

BLESSED ARE THEY THAT MOURN: FOR THEY
SHALL BE COMFORTED.

Math. chr. 5, ver. 4th.

In direct opposition to the prejudices of mankind our blessed Saviour preached truth & righteousness, however the novelties of his doctrine may have surprized, or their

apparent severity disgusted them. The doctrine of the text must have astonished his hearers, who had been taught to consider every cause of mourning as a serious calamity. Joy and pleasure were regarded then as they are by many at present as the only sources of happiness, though one might reasonably imagine that uniform experience might convince them of their mistake. But the bulk of mankind seldom reflect & are mostly influenced by the impressions of the moment. Whilst care & sorrow are absent they rarely think how soon they may experience their miseries—much less can they be induced to think that those miseries may promote their final happiness by leading them to reflect on the dangerous tendency of their present frivolous pursuits. Blessed are they that mourn: for they shall be comforted. But to receive this blessing & comfort, we must be careful to mourn for proper objects. Otherwise we may mourn, when we ought to rejoice, & complain when we ought to be thankful. We have no reason to expect the blessing & consolation of heaven when we mourn immoderately for the unavoidable calamities of life. To expect that we can pass thro' this world without a sorrow to afflict us, would be a weak & foolish expectation. Sorrow is our portion in this world. We are born to it. It is our birthright, the legacy of our first parents. Man, says Job, is born to trouble. Is it not then extreme folly to quarrel with our situation, which we cannot alter? Can we expect to be blessed & comforted by repining at the lot we hold in common with the whole human race? Providence has appointed that the heart of man, like the face of nature shall not enjoy perpetual sunshine, that it shall occasionally be clouded & overcast, that it shall experience all the varieties of the seasons, that it shall sometimes bask in the warmth of summer & sometimes shrink beneath the blast of winter. Our life is a chequered scene of good & evil, of joy & sorrow, & the portion of each, whatever difference there may be in their external circumstances is pretty equally divided among the sons of men. The happiest have their sorrows, & the most miserable their enjoyments. Are you born to poverty?

You cannot reasonably lament your situation, whilst you can procure the necessaries of life. Should you gain more, you enjoy it with double relish. Are you brought up with large expectations? You will still experience the unavoidable fate of man, & be compelled to acknowledge that he is born to trouble, though you have no real, you may have imaginary wants, & the latter are commonly as great a source of murmuring & complaint as the former. Men in exalted stations, have also generally exalted ideas, & feel with more keenness & sensibility every stroke of adverse fortune. Whilst they have all the means of real enjoyment in their power, they pant after the possession of some fanciful blessing & sicken with chagrin and disappointment, should they lose the post they occupy or should a rival outstrip them in the race of worldly glory. But there can be no blessedness or comfort in this kind of mourning, for what is it but to murmur at the dispensations of providence, to repine at the decrees of the most high? Let the poor then be satisfied with their poverty, or else strive to improve their situation, not by irreligious & unavailing complaint but by the exertions of honest industry, accompanied with sobriety. Let those who enjoy worldly advantages be grateful for the blessing as they ought & not turn it into a curse by the violence of their ungoverned passion, by their avarice, their envy & their ambition.

Neither can they be blessed who mourn from a spirit of envy. If others enjoy advantages of which we are deprived, I see no reason, why we should repine & be discontented with our situation. It should rather excite in us a spirit of emulation. It should lead us to enquire by what means they attained their prosperity. If by their virtues, we should imitate them. If by unjustifiable means, we should rather pity their folly & abhor their guilt, than make ourselves odious both to God & man by pursuing the same wicked & disgraceful conduct. An honest man is the noblest work of God & he who is dishonest, is consequently the vilest, however affluent his circumstances or exalted his station. Nor can we expect to be blessed, if we mourn,

when disappointed in any improper pursuit, the tears of detected villany are not always the tears of penitence, but often tears of sorrow or regret for not having succeeded in its projects. We know so little what is really good for us that were our plans always to succeed, they would often make us more miserable, the mercy of our heavenly Father therefore often disappoints us for our Good, as he knows much better than ourselves what is truly to our advantage. If he sees that riches would make us proud, insolent & forgetful of the hand that formed us, he in kindness may withhold them from us. All his gifts are conferred to promote the general welfare of his creatures. If he bestow wealth on the worthless, he bestows it on them for their punishment & to lessen our opinion of its value. If on the virtuous & deserving, that they may expend it in advancing the cause of righteousness, which is the cause of God & of man in relieving the distressed, assisting the widow & orphan & promoting both public & private happiness. If then we meet with disappointments & lament them, we must not on that account expect to be blessed. We may mourn the loss of what we do not want, or because we cannot obtain what we do not deserve. But however grievous may be this kind of suffering, they are not entitled to reward, nor can we expect to be blessed & comforted on such occasions. The thief & murderer, on the way to the gallows may mourn & mourn very sincerely. But if they mourn merely their untimely end & not the guilt that caused it, they have certainly no claim either to consolation or compassion.

“For when Guilt or Folly suffer
’Tis weakness to be mov’d.”

Blessed are they that mourn: for they shall be comforted.

This blessedness & consolation then cannot be the reward of those, who mourn improperly, but must necessarily be confined to virtuous & godly sorrow. When we lose an affectionate friend, or beloved relation, we cannot avoid feeling a degree of sorrow & regret. And those emotions far from being sinful are highly amiable, when attended

with submission to the will of heaven. Our blessed Saviour wept at scenes of tenderness & distress & often mourned, tho' always with perfect resignation to his Father's will.

“Tears are no reproach—
Tears oft look graceful on the manly cheek:
The cruel cannot weep.”

It is the misfortune of some to be peculiarly afflicted to feel the heavy hand of calamity press on them thro' their whole life, to be baffled in every pursuit & to experience every misfortune. And can we believe that the great disposer of all events sent these afflictions & did not intend they should be felt? Could it be his wish that his creatures should be insensible, or his design to make them so? This could never be the intention of divine wisdom & goodness. Our heavenly Father often afflicts us for our good, knowing that godly sorrow produces repentance & repentance amendment of life. Man therefore who is born to trouble has an undoubted right to mourn, when he is afflicted: Our Redeemer who was himself a man of sorrows & acquainted with grief has set us an example. But amidst his greatest sufferings, severe & bitter as they were, he always remembered the hand that inflicted them & never fail'd to conclude his prayer with saying 'Father, not mine, but thy will be done.' As men therefore we must feel the afflictions of men & mourn those afflictions. But we should never forget that there is a wise and gracious God, who is the disposer of all events; that it is our duty to submit to his sovereign will & pleasure: that he has declared by his Son our blessed Saviour that when we mourn properly we shall be blessed & comforted. Blessed are they that mourn: for they shall be comforted. In the midst of our severest sufferings then we should be mindful of this gracious promise, we should recollect this heavenly declaration. The Sun of Righteousness can disperse in a moment the darkest clouds of misfortune, & cheer & warm us in the gloomiest hours of adversity. We should therefore ask ourselves in the language of the Psalmist, Why art thou so vexed, O my soul, why art

thou disquieted within me? Can I remove the cause of sorrow by indulging it? Have I received good at the hand of God & shall I not receive evil also? Is it not in the power of God to change my sorrow into Joy? Has not his son promised it when he says: Blessed are they that mourn: for they shall be comforted? Turn unto thy rest, O my soul, for the Lord will reward thee. He will turn thy sorrow into joy & make thy temporary afflictions the prelude of eternal happiness. Sympathy, compassion are Xian duties, since our Redeemer directs us to weep with those who weep. The distresses of life are so complicate, its misfortunes so numerous, that one would think that it would be unnecessary for religion to interpose her authority to enforce the duties of humanity. Our own sufferings & those of our acquaintance afford us daily lessons of the precarious nature of all worldly possessions. They teach us to set our affections on more substantial blessings & to part cheerfully with our mite to relieve the distresses of others. But man in prosperity is too often a proud & insolent being. He seldom reflects on distress he has never felt, nor is he solicitous to relieve wants he has never known. But when he experiences the chastening hand of affliction his heart is softened & subdued. He then learns to pity the misfortunes of others & to weep with those who weep. The goodness of God has ordained, that every virtue should in some measure be its own reward. Thus the compassion we bestow on the unfortunate fills the heart with the most pleasing sensations, & those who then mourn are always sure to be blessed & comforted. Nor we, do we receive less consolation, when we mourn for the sins we have committed. When we reflect on the goodness of God towards us, & the numberless errors & follies of which we have been guilty, if we feel as we ought, we must experience the most poignant sorrow & regret. But however sharp may be the sting of Grief on this occasion, it will be succeeded by the happiest consequences. Our godly sorrow will produce that sincere repentance which is the parent of reformation & when we view our present happy situation & contrast it with our

former guilt, we shall feel all that blessedness & comfort which our Redeemer has promised. Blessed are they that mourn: for they shall be comforted. In all our afflictions then let us turn our eyes to the Father of Mercies & God of all consolation & study his will in the Gospel of his Son. If we mourn from improper motives, we shall receive & we shall deserve no consolation. But if amidst all our losses & afflictions we submit with resignation to the will of heaven, if we sympathize with the unfortunate, if we mourn for our sins & reform our conduct, we shall be blessed & comforted, & tho' we sow in tears, we shall reap in joy, tho' we mourn now, we shall be comforted hereafter. Though we are miserable at present, we shall be happy in future. Let us apply then in our distress to that being who is a strength to the poor, a strength to the needy in his distress a refuge from the storm, a shadow from the heat & he will give us beauty for ashes the oil of joy for mourning the garments of praise for the spirit of heaviness. May these considerations prove consolatory to those who have experienced affliction in the loss of friends connexions & children. You should remember my brethren that every blessing you possess is a loan & not a gift, & that God who gave has a right to redemand his own. Your most valued friends & dearest children, were his before they were yours, & will hereafter dwell with him to all eternity. Would you have those who are destined to immortality in a happier state immortal here, merely for your gratification? Would you wish to recall them from happiness to misery, to expose them to all the afflictions of this troubled & shifting scene, the evils of poverty, the temptations of riches, the pain of sickness & the infirmities of age? This surely is selfish & unreasonable & proves that you love those you have lost not for their sake but for your own.

You cannot but be sensible of the conditions on which we receive life. Man that is born of a woman, has but a short time to live. It is ordained unto all men once to die. The separation of the dearest connections must take place when the spirit shall return to God who gave it. You know the

frail tenure by which every thing in this world is holden. Why then not reconcile yourselves to what is inevitable, more especially as the separation is but temporary & you will hereafter be reunited with those you love never more to part. This world was never designed for our final residence. It is but a foreign country thro' which we are passing to the place of our ultimate destination. For we are pilgrims & sojourners as all our fathers, mere birds of passage on the wing to another & a better climate. Think not then that yr. deceased friends cease to exist. They do exist & enjoy existence in a very superior manner to what they experienced in this world. Tho' absent from you they are present with the Lord. For Jesus Christ has bro't life & immortality to light thro' the Gospel, has deprived Death of his sting & dispoiled the Grave of his victory. Mourn not then as those who have no hope. Why should you indulge in immoderate grief? Why sadden your spirits & injure your health & thus disqualify yourself from performing the indispensable duties of life? What advantage can they who we trust are now in the realm of bliss derive from so unavailing a sacrifice? Your sorrow can do them no good. To yourself it may do infinite harm. Can they from whose eyes God has wiped away all tears be pleased with yours? Can they be gratified by knowing that you repine at their happiness? Can your tears recall the departed spirit? Can your sighs reanimate the breathless clay? Wherefore should you weep? You shall go to them but they shall not return to you. What greater source of consolation can there be than the sure & certain knowledge that we shall meet in another world, with those who were the objects of our affection in this? That every moment accelerates our departure home & hastens the happy period when we shall be reunited with them forever. If then you would receive the blessedness promised in the text to those who mourn, mourn with moderation & with entire submission to the will of your heavenly Father. Say with pious Job, The Lord gave, the Lord hath taken away. Blessed be the name of the Lord. That being who tempers the wind to the shorn

lamb will not be unmindful of your godly sorrow, but will shorten the period of your sufferings & turn your tears into joy. Suffer not your thoughts then to dwell too long on the breathless body, the sable bier & the closing grave. But look forward to brighter scenes when death shall be swallowed up in victory, when you shall meet your deceased friends in endless bliss. When the enraptured parent shall clasp to her bosom her beloved child, the delighted child embrace with transport those parents whose ashes had been moistened with his early tears. When they will no longer see darkly as thro' a glass, but face to face & know as they will be known. Blessed are they that mourn: for they shall be comforted.

The deceased whose obsequies we have lately solemnized would have every claim to our regret for his virtues, had not existence for many years been a burthen to him. But when suffering is severe, a recovery hopeless, it is not reasonable to lament, that those we lose are removed from misery to happiness, from mortal anguish to immortal felicity. Such mourning is selfish & cannot be blessed or be rewarded with the consolation of the Gospel. The deceased had in early life proved a gallant Soldier, & throughout life had uniformly preserved the character of a man of amiable disposition & of the strictest principles, a man of honor, a Gentleman & a Christian. He lived in the discharge of all his duties & died in the faith of Christ in the arms of conjugal affection and of filial piety. Blessed are the dead who thus die in the Lord, in the presence of an affectionate family, in whose breasts the memory of their virtues is deeply engraven. Submit then ye afflicted mourners to the ordinance of the Supreme disposer, who best knows what is good for us. The hours of your life are fast fleeting away, & every moment brings you nearer to the period, when a reunion will take place between you, & the object of your regret. You are rapidly passing the isthmus which connects this world with the next, & your passage over it will be more cheerful & satisfactory by cherishing pious sentiments of submission & resignation to the will of heaven.

A beam of consolation will then break from the Sun of righteousness to light you on the way. It will disperse the clouds of sorrow, which at present overcast your happiness, & the truth of the text will be brought home to your bosom: Blessed are they that mourn: for they shall be comforted.

A SERMON,¹

Delivered at Durham, Conn., Feb. 24th, 1822, at the funeral of Mr. Isaac Prentiss, of Boston, and Mr. John T. Palmer, from Europe; who were drowned, in consequence of the fall of a bridge, while the stage-coach was passing over it.

BY DAVID SMITH, A. M.

PASTOR OF THE CHURCH IN DURHAM.

SEEING HIS DAYS ARE DETERMINED, THE NUMBER OF HIS MONTHS ARE WITH THEE; THOU HAST APPOINTED HIS BOUNDS THAT HE CANNOT PASS.

Job xiv. 5.

It appears, that in this chapter, the thoughts of Job were principally occupied on the subject of death. To this he was more particularly led, by the afflictions to which he was called. Having, in one day, been deprived, not only of his worldly property, but also of all his children, and visited with great bodily distress, he was led to realize the vanity and insufficiency of all created enjoyments. He contemplated life as a vapour, as a mere shadow which continueth

¹THE following discourse was prepared in great haste, and in much perturbation: and the only apology for its appearance before the public is, the solicitation of a number of respectable gentlemen in the town; and of some of the friends of the deceased. To the bereaved relatives, it is, therefore, respectfully dedicated by their sympathizing, though unknown friend,

THE AUTHOR.

not. He thus introduces the chapter:—"Man that is born of a woman is of few days, and full of trouble: He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not."

Though Job was called to experience a very sudden and unexpected reverse of circumstances, yet he considered all this as ordered by the *special providence of God*. He considered no event as the production of chance, but all to be the result of infinite wisdom. Though life is precarious, and we know not what a day, or an hour may bring forth, yet he considered its period as fixed in the divine mind. "Seeing his days are *determined*, the number of his months are with thee; thou hast *appointed* his bounds that he cannot pass." Here Job expressly declares, that not only the number of his months are fixed in the divine mind, but every day of our lives is *determined*, and a *bound set* that no one can pass.

The *doctrine*, naturally suggested from the text, is this: The moment of every person's death is *determined*, or *fixed upon*, by Jehovah. His bounds are appointed that he cannot pass. As sure as one is born into the world, so sure the *time*, and the *manner* of his death are fixed. To some a longer, and to others a shorter time is appointed. Some, as soon as they begin to live, resign their breath. They no sooner embark on life's tempestuous sea, than they arrive at the destined port.—Some tarry a little longer. They begin to speak and go, and entwine around their parents' heart, when the frosty hand of death crops the budding flower, and blasts parental hopes.—Others are continued a little longer still. They appear in the bloom of youth, and bid fair for usefulness; when, lo! an envenomed shaft from death's fatal quiver, prostrates their strength and beauty in the dust. The flower expands, but is suddenly withered.

Some attain to a state of manhood, complete their education, and are just ready to step on the stage of active life, when an unexpected summons arrives to call them hence.

Some reach the meridian of life, and behold their rising offspring looking to them for direction and support, when

the pale messenger arrives with the solemn mandate for them, instantly to leave all, and go, to return no more. Though their foundation may seem to be firm, and length of days appear imprinted on their countenance, yet they cannot pass their appointed bounds. However strong the ties which hold them to this world, yet, at the appointed time, death tears them asunder, and often with many aggravating circumstances. To see one of this description, suddenly arrested, not only in journeying from one part of the country to another, but also in the journey of life, and summoned to the unseen world, leaving a young family depending on him for support, is truly affecting. Such an instance we have before us. He had reached his bounds, but could not pass.

Others, again, arrive to venerable old age before they complete the number of their months, and reach their appointed bounds. They live till they have followed to the grave almost all who commenced the journey of life with them, and have seen them shrouded in the dust. Still their days are *determined*. And when the number of their months is completed, they, also, must retire from the world, whatever may be their station, or circumstances. Life cannot be protracted a moment beyond its fixed bounds. When the determined moment of dissolution has come, "The silver cord is loosed, and the golden bowl is broken." Then the dust returns to the earth as it was, and the Spirit to God who gave it, to be disposed of according to its character.

At every period of life, from the new-born infant, to the man bowed down with years, some are reaching the destined moment of their dissolution, and retiring to the land of silence. Each one is summoned at the *appointed* moment. He who gave us existence, and appointed for us a place in this world, has determined how long we shall tarry here to occupy it. When this period shall have expired, the vital fluid ceases to flow, respiration is stopped, and we depart. He who gave life, and knows all things, knows perfectly well the most suitable time and manner to terminate its course. God does nothing in vain. He answers infinitely

wise and important ends by all he performs. Hence we may be assured, that no one lives a moment too long, nor dies a moment too soon. Though to us, who are unable to comprehend the divine plan, it may seem otherwise; yet it is certain, that every one dies at the best time possible, it being the time appointed by infinite wisdom.

If our friends, or any of our fellow-men are summoned hence by the king of terrors, we ought to consider it as the appointment of God, and that, according to the divine plan, it is best they should go at the time, and in the manner appointed. This consideration should teach us submission to the divine will, and dispose us to say with Eli: "It is the Lord, let him do what seemeth him good." And with Job: "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

That the moment of every person's death is *determined* by Jehovah, is further taught in the context. Said Job, "All the days of my *appointed time* will I wait till my change come." To wait for a thing, implies a readiness to receive it. So to *wait* for our departure hence, implies a readiness to go. Though Job felt a readiness to depart, yet being sensible that the time of his change or departure hence was appointed by Jehovah, and could not be altered, he resolved to wait patiently its arrival. He further says, "Is there not an *appointed time* for man upon earth? Are not his days as the days of an hireling?" This question amounts to a positive declaration, that there is an exact time appointed for every person to live; and consequently, a particular moment determined, in which he must die.

If this be true, some may inquire, of what avail are human endeavours to preserve life? No one will die before, or live beyond, the determined moment of his death.—Though this be strictly true, yet God uses means to preserve life till the *determined* moment arrives, when it must be resigned. And as *we* know not the moment till it arrives, we are to be as active in the use of means, as if we knew they would prove effectual. By means of food, and other necessaries, God continues to us life and health. The *means* are as much *de-*

terminated as the *end*. When a person is sick, if the appointed time of his dissolution be not come, God appoints medicine, or some other means, to restore health, and continue life still longer. Or suppose he is in imminent danger, if his time to die have not arrived, he may be saved by *means*, such as the exertions of his fellow-men. But when the determined moment of death has come, all means fail. Life cannot be protracted beyond its *appointed bounds*. The exertions of friends and neighbours, and the most ardent desires to live, will avail nothing. The body must then return to the dust from which it was taken, and the spirit to God who gave it. "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."

APPLICATION.

1. Has God appointed the time of every person's death? We hence infer, that it is the best time—one which will most subserve his own glory. This world may be considered as a school, in which God teaches mankind the great truths of religion and eternity, grants them mercies, and uses the rod of affliction. He is the best judge how long to continue us in this school, and what kind of discipline to exercise upon us, as most subserving his own glory. This is his ultimate object in the great system of divine providence, which comprehends all events, even *life* and *death*. God from eternity, sees it to be most for his own glory, to give some a longer space to prepare for death, to others a shorter. He has, therefore, *determined* our lives accordingly. Hence it becomes us to be willing to glorify God in the way which he sees fit to appoint, whether it be in prosperity, or adversity; in sickness, or in health; in life, or in death. Happy are they, who seek the glory of God, and truly submit to his will.

2. By this subject we are led to reflect, that as all the dispensations of providence will ultimately promote the divine glory, they will also issue in our everlasting felicity,

if they be suitably regarded, and have a proper influence on our heart and conduct. God explicitly declares, that, "*All things shall work together for good to those who love him.*" Though *we* may not be able to perceive how *every particular event* is calculated for good, yet we may see, that the general plan of divine operation is calculated for good. Hence we may infer, that *every particular event*, however mysterious and afflictive, is calculated to answer the same purpose. Death itself, which is appointed to all mankind, is calculated to excite serious reflections on a future state, and call our minds from carnal to spiritual objects, especially when sent in a sudden, and an awful manner. Afflictions are calculated to wean our affections from the world, and incline us to seek a better portion. And mercies are motives to obedience, and should lead our minds to God. All the divine dealings are calculated to excite holiness of heart; and would produce this effect, were it not for the depravity of our natures. Not a single motive exists in the whole system of divine operation, which has a tendency to induce us to sin. All the divine threatenings are calculated to alarm our minds, and call our attention to our spiritual concerns. And the commands of God, if strictly obeyed, would conduct us to holiness and happiness.

As God glorifies himself by giving and taking away life, so life and death may both be considered as calculated for good. God's glory, which is exhibited in these events, is suited to give pleasure to holy beings, and ought to afford us real happiness. Indeed, the glory of God is a principal source of happiness to all benevolent, or holy beings. And if our feelings harmonize with the word of God, *we* may enjoy the same happiness arising from the same source.

3. Has God determined the moment of every person's death? We are hence taught to attribute no one's death to *accident* or *chance*. However *sudden*, or unexpected, an event may be, which proves the means of death, still it is directed by an overruling providence. Because an event is sudden, and unexpected to us, we ought not to call it an *accident*, or a *contingent* event; but should consider it as the product of

divine agency. There are various ways in which mankind are taken out of the world, which we are apt to call *casualties*, or *contingent events*. But we call them by a wrong name. They are only the *means*, which God is pleased to use, to bring mankind to their *appointed end*. When Ahab, the king of Israel, was slain, it is said, "A certain man drew a bow at a *venture*, and smote him between the joints of the harness;" i. e. the man drew a bow at a venture, as *he thought*; but the shaft was directed by an unerring and omniscient eye. God aimed the shaft at the life of the haughty monarch, and caused it to give the fatal blow. Such an event, therefore, ought not to be denominated *contingent*. By a contingent event, I mean an event produced without agency, or design. But no such event ever *did*, or ever *can* exist. A horse may start, and throw his rider, which may instantly deprive him of life.—A house may take fire and be consumed, with its inhabitants.—A bridge may fall, and destroy the passengers upon it.—And a thousand events of a similar nature *may*, and *do*, take place; but they are not *contingent* events. They take place exactly according to divine determination. Thus the smallest, and, to human appearance, the most trivial, and unimportant event may be a means of accomplishing great and important ends. Under the influence of divine agency, a mote, floating in the atmosphere, may be inhaled by the breath of a monarch, be lodged on his lungs, ulcerate his vitals, and deprive him of life, which may overturn a kingdom. In the hand of God, the smallest event may thus be made the means of accomplishing others great and important. A death, which is caused by a mere accident, as it is commonly, though improperly, termed, and which, in human view, might have been avoided by a small degree of foresight, or precaution, is as really the product of divine agency, as if it had been caused by a consumption, an apoplectic fit, or a raging fever. When a person has completed the number of his months, and the determined day of his dissolution has arrived, he must submit to death by whatever means God is pleased to use.

4. Is the period of our lives *determined*, and are the moments, and manner of our deaths appointed by Jehovah? How does it become us to cultivate peace and harmony in our journey through life? Why should mankind afflict, and contend with, each other, when the shaft of death is levelled against them, and the *determined* moment is fast approaching, when the fatal blow will be struck, and all temporal objects will eternally vanish? Why should they augment the miseries of life by mutual injuries, either in their characters, or property? Go, my hearers, and take a solitary walk among the monuments of the dead, and observe the solemn quietude which there reigns. The tongue of slander is locked in silence, and enmity and contention are laid aside. No one there contends for the field of another; but a few feet of earth forms a sufficient possession. No one envies another his situation, nor treats him with contempt. No one strives for preferment, or seeks the applause of the fickle multitude; but every object of ambition ceases to operate. Learn then, from such a scene, to live in peace. Let a spirit of pure benevolence dictate every action, and true friendship characterize all your conduct. Realize that your appointed time on earth is short and precarious, and that you also may be suddenly arrested in the course of life. Let it, then, be occupied in obedience to the gospel, and in the cultivation of peace, harmony, and love.

5. Is the moment *appointed*, in which each one must resign his breath, and yield his body to the dust? It becomes us, daily, to reflect on the solemn, and important event, and prepare to meet it. A dying hour must be attended with many serious and painful reflections, especially to those who are unprepared for its approach. Eternity will be opened to view, with all the solemnities of entering the invisible world. And the time is not far distant, my hearers, when each one of us must pass the Jordan of death, and enter an eternal state. The merry, thoughtless, irreligious multitude must soon be shrouded among the dead. Some of every age, we have seen, close the appointed period of life, and retire from this busy world. Their months were numbered

and finished, and the day determined for their departure had come. We followed their remains to their solitary lodgings, and deposited them in the dreary vault. And the admonition is now repeated, by the sudden, and affecting death of these two strangers. We also, with rapid strides, are progressing to the tomb; and soon we shall terminate the journey of life. Disease, or some other means, may, in a few days, enervate the most vigorous constitution, eclipse the most brilliant countenance, and dissolve the frame. That may soon be the case with you, or with me. Though to us, the time of our dissolution is uncertain, yet it is *fixed* in the divine mind. And, to us, it is infinitely important, that we prepare for the event. Of this, have we not all been admonished, by the death of some near relative, or friend? The death of friends is calculated to excite the most tender sensations, and invite our attention to our spiritual concerns. Such providences, if rightly regarded, may be messengers of peace. Dr. Young thus observes:

“————— Smitten friends

Are angels sent on errands full of love:
 For us they languish, and for us they die.
 And shall they languish? Shall they die in vain?
 Shall we disdain their silent soft address;
 Their posthumous advice, and pious prayer?
 Senseless as herds that graze their hallowed graves,
 Tread under foot their agonies and groans;
 Frustrate their anguish, and destroy their deaths?”

God, in his providence, is now calling on us by the sudden death of two strangers, whose remains are before us, and are soon to be interred. Rarely do we witness so solemn and affecting a providence, so impressive a call to be also ready. They were in health and vigour, pursuing their journey, with as good a prospect of many future days, as any one present. When they stepped into the carriage, a few minutes before the fatal catastrophe, which terminated their earthly career, they, doubtless, expected, before this, to be enjoying the society of their friends, little suspecting they had so nearly reached the bounds of life. But, oh,

what a reverse? One hour in health and activity, with flattering prospects before them; the next, having done with all worldly concerns, they become employed in the scenes of eternity! How solemn the reflection!! How loud the admonition!!

Respecting their *religious character*, we are wholly ignorant. This, however, is certain—they are gone to render their great account. In regard to the elder, Mr. Isaac Prentiss, we know very little. From information by a passenger yesterday, it appears that he was respectable, and has left, at Boston, a young family, to deplore his exit. How peculiarly distressing must be the tidings, to the bereaved widow, and her orphan children! What anguish must wring their hearts! May the God of the widow, and the fatherless, support them by his gracious presence, and grant them divine protection and consolation, under their distressing bereavement, causing their affliction to operate for their spiritual and everlasting benefit. And may our most fervent prayers ascend to the God of all grace in their behalf.

In respect to the younger, Mr. John Temple Palmer, more particular information has been obtained. If this information be correct, he was the son of Capt. William L. Palmer, a British officer in the revolutionary war. His mother, Augusta, was grand daughter of the late governor Bowdoin of Massachusetts, and daughter of Sir John Temple, Bart. who was, at the time of her marriage with Capt. Palmer, Consul General in the United States from the court of Great Britain. The parents of the deceased removed from this country to England; but, for some years past, have resided in the south of France. Having given their son a classical education in Europe, they sent him about four years since, to pursue the study of law in this country, in which he intended to settle. So far as I can learn, he has spent part of this time at Harvard University, and part with Mr. Emmett, a distinguished Attorney in the city of New-York. He had many respectable connections in Boston, particularly the Bowdoin and Winthrop families. To these he had made

a visit, expecting, on his return to New-York, to embark for Europe, on a visit to his parents and friends. His hopes were, doubtless, high, of again seeing his beloved parents, and of enjoying, with them, the family circle. But the Most High had otherwise determined. In a moment, all his worldly hopes were blasted, and his expectations were instantly cut off. Instead of entering the elegant apartment, and uniting in the social circle of his friends, he is shrouded in death, and soon to be consigned to the dreary vault, till the heavens are no more. To his remains may be addressed the words of the poet :

“How lov'd, how honour'd once avails thee not,
To whom related or by whom begot.
A mass of dust alone remains of thee,
’T is all thou art, and all the proud shall be.”

How must it pierce the heart of his anxious parents to hear, that their darling son, from whose liberal acquirements, and shining talents, they anticipated much, is gone to that world, from which there is no return! And how aggravating must be to them, the manner and circumstances of his death! They may with propriety adopt the following lines :

“By foreign hands, thy dying eyes were clos'd,
By foreign hands thy decent limbs compos'd,
By foreign hands thy humble grave's adorn'd,
By strangers honoured, and by strangers mourn'd.”

May a merciful providence afford them the support and consolations of our holy religion.

In view of this mysterious dispensation, it becomes us all to be still, and know that the *Most High* is *God*. This should compose our minds, and still every murmur. How repeatedly are we admonished of the folly of placing our hopes, or dependence on any thing here below; and of the importance of seeking “first the kingdom of God and his righteousness!” And shall we disregard those solemn monitors, which the providence of God so frequently sets before us?

Shall we be wholly indifferent to our everlasting concerns? Instead of reflecting on, and preparing for, the hour of death and the interesting scenes which await us beyond the grave, shall we suffer the fleeting pleasures, the momentary enjoyments of this delusive world to occupy our supreme attention? Rather let us listen to the language of the dead, and obey their call. With silent eloquence, they admonish us from another world, saying, prepare for eternity on which *we* have entered. Having agonized in the pangs of death, and yielded our lives to the king of terrors, we have embarked on the shoreless ocean of eternity, and appear before our Judge. We have now that view of eternal realities, which is truly interesting and important, beyond what can be described to mortals. Therefore, be entreated to let your spiritual concerns engage your supreme attention, and be no longer faithless, but believing. With such language we are now addressed by those who have entered the world of spirits. And shall we disdain their friendly admonitions, their posthumous advice? Rather let us regard their admonition, and prepare for our own departure. To obtain this preparation, religion must be the main business of life. Would you die in peace, my hearers, and join the holy society above? You must be born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," the fruit of which is a holy life. What sensations will it produce in a dying hour, to reflect that you have disregarded religion, neglected the word and worship of God, and spent your sabbaths in worldly chat, or idle slumbers? Let conscience, the vicegerent of Jehovah, perform its office, and it will inform you, that the religion of Jesus is the one thing needful, and that without this, you must lie down in everlasting sorrow.

This life is but the dawn of existence. While in time, we are only in embryo, preparing for eternity. The great business of this world, therefore, is to prepare for another; and we have no time to devote to trifles. Repentance towards God, and faith towards our Lord Jesus Christ, should be our daily employment. But if, instead of this,

time be spent in vanity, an eternity of misery must inevitably succeed.

Of what infinite importance is an immortal soul! Millions of worlds are nothing in the comparison; and yet how many are bartered for the phantoms of time—the bubbles of an hour!! Be entreated, dear hearers, to avoid such a fatal delusion. This world can afford but a partial happiness, at best; and even that is precarious and momentary.

“Loose then from earth the grasp of fond desire,
Weigh anchor, and some happier clime explore.”

Learn to live the religion of Jesus, that you may die in peace, however sudden, or unexpected the summons may arrive. With this, you may be happy: without it, you *must* be miserable. “O that you were wise, that you understood this, that you would consider your latter end.” May God bless his word for Jesus’ sake. Amen.

NOTE.

FOR the information of the reader, and the friends of the sufferers, it may be proper here to give a brief statement of the circumstances attending the melancholy event which occasioned the preceding discourse.

In passing through the town of Durham, the stage-coach crosses a stream usually small, but with high banks. Over this stream is a wooden bridge, 94 feet long, and 21 feet high. On the *east*, or above the bridge, at the distance of 180 feet, is a mill-dam. At the distance of 36 rods below, is a log for the convenience of foot passengers, supported at each end by a tree. The earth, at this time, (Feb. 21st, 1822,) was covered with a large body of snow, and the streams were deeply frozen.

Before the dawn of this memorable day, which proved so fatal to the two passengers, whose death we deplore, a warm and violent wind commenced from the south, accompanied by a heavy rain. The water, however, did not rise till about 10 o’clock, A. M., or less than two hours before the stage arrived. But so rapid was the rise of water, that, in one hour and a half, large cakes of ice were brought down against the trustles of the bridge, and one pair was carried away. A few minutes after this event, which was known to but very few, between the hours

of 11 and 12, the great mail-stage arrived, containing Messrs. Isaac Prentiss, John T. Palmer, and Philip Gray, as passengers. In attempting to cross the bridge from the north, the southern part gave way, and with the exception of the lead horses, which had reached the abutment, the whole were precipitated into the torrent, which carried them down together, till they struck the abovementioned log. Here the carriage was dashed in pieces. The driver seized the limb of a tree, and held till he was rescued. Mr. Gray swam for a fence, which extended into the water, which he hardly reached, and from which he was taken with difficulty. The two other gentlemen were overwhelmed by the torrent.

The alarm was instantly given, and many were soon present, who used every possible exertion, even at the risque of health and life, to save the unfortunate sufferers. But all in vain. They had sunk to rise no more! It was nearly four hours before the body of Mr. Prentiss was found, which was then past resuscitation. The body of Mr. Palmer was not found till early the next morning. Their remains were treated with marked respect by every class of citizens. On the day of their interment, they were attended to the house of God by a large concourse of people from this and the adjacent towns, where the preceding discourse was delivered to a deeply affected and sympathizing audience.

